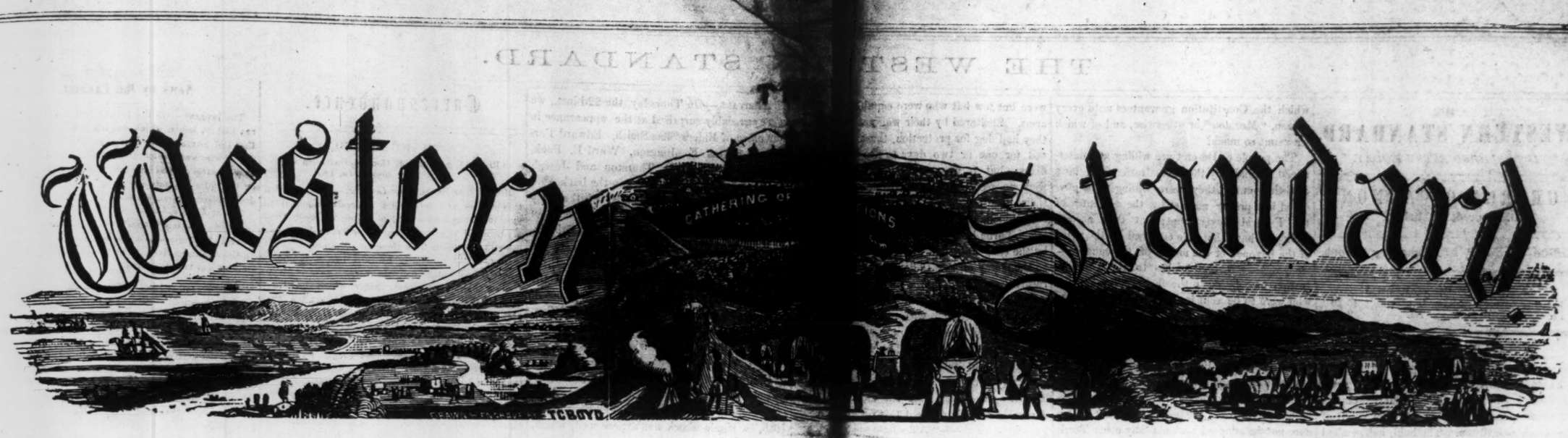

TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.] SAN FRANCISCO, FRIDAY, OCTOBER 23, 1857. NUMBER 29.

Poetry.

[FOR THE WESTERN STANDARD.

Live! Live!

BY W. G. MILLS.

Man was made to work and strive,
Think and act and persevere,
Keep his energies alive,
To o'ercome all trials here.

Not when fall'n to whine and lie
In distress, and long to die,
But when down to rise again—
Feel to live, nor live in vain.

If misfortunes bear you down
By misconduct of your own;
Live! and nobly try to rise,
For the future be more wise.

If misfortunes that you bear,
Through the faults of others are;
Live! and proudly battle such,
You cannot yourself reproach.

If your character and name
Sland'rous, envious tongues defame;
Live the more! and faithful prove,
Time th'aspersion will remove.

If there dwell around your path
Enemies of spite and wrath;
Live! and work with energy,
Frustrate their malignity.

In the circles that you move
Have you faithful friends you love?
Live! to comfort and to bless
Them in fortune and distress.

If within your soul there be
Hopes of immortality,
Live to God! and so prepare
To enjoy the blessings there.

Man was made to work and strive,
Think, and act, and persevere;
Keep his energies alive
To o'ercome all trials here.

G. S L. City, Utah.

The Laws of Massachusetts 120 years ago.

We have been a good deal interested in the perusal of an ancient volume containing the temporary laws of the Province of Massachusetts Bay, from the year 1736 to 1753, printed and sold by Samuel Kneeland and Timothy Green, of Boston. Law making at that period was not the laborious operation of the present day, as often in a few pages is comprised the work of a whole session. Acts were passed to encourage the killing of wolves and wild cats; to exempt Quakers from being taxed towards the support of ministers; and to more effectually secure the duty upon the importation of negroes. This latter act, in the preamble, alleges that whereas the payment of the duty of four pounds per head laid upon negroes imported into the Province, is often evaded by bringing them in in a clandestine manner, henceforth any ship master bringing them is required to give a true account, under the penalty of one hundred pounds. "And," the act continues, "whereas negroes are frequently landed in the neighboring provinces or colonies, and brought thence into this province, in order to save the duty," it is enacted that any person so bringing in negroes shall pay four pounds per head duty, or if he neglects to pay, shall, on conviction, be fined eight pounds. In case the negro died within six months from the time of importation, the duty was to be paid to the owner.

In 1741, an act was passed to retrench the extraordinary expenses at funerals. The preamble sets forth that whereas, "The giving of scarves, gloves, wine, rum, and rings at funerals, is a great and unnecessary expense, tending to the impoverishment of many families," it is enacted that only six pairs of gloves to the bearers and one to the minister should be given, and no rings, wine, or rum should be provided, under penalty of fifty pounds.

An act was passed in 1742, granting to Thomas Symmes and Grace Parker, of Charlestown, the sole privilege of making stone ware for the term of fifteen years.

In 1744, the Supreme Court was so overrun with business that an act was passed authorizing the Governor to appoint a commission for the trial of a murder case in Nantucket. The pay of a member of the Legislature was fixed at three shillings per day. A great portion of the time for a number of years appears to have been occupied in the framing of excise laws in regard to the sale of spiritous liquors. In several instances, lotteries were authorized, to supply the treasury with money.

In 1749 chains were put up in front of the Old State House, during its session, to prevent the noise made by the passing of coaches, carts, trucks, etc, etc. In 1750 an act was passed for preventing stage plays and other theatrical entertainments, which the preamble alleged "discourage industry and frugality, and increase impiety and immorality." The penalty for letting a house for such a purpose was fixed at twenty pounds. The spectators were fined five pounds.

In 1750, the sole privilege of making spermaceti candles was granted to Benjamin Crabb, of Rehoboth, for eleven years, on the ground that he, and no other person, had a knowledge of the art, and he agreeing to instruct five of the inhabitants of the Province therein. In 1753, the sum of fifteen hundred pounds was granted to encourage the manufacture of linens. This was for the reason that through the decay of business, the number of poor was increased, and the burthen of supporting them lay heavy on many of the towns. It was, therefore, proposed by several benevolent persons to set these poor people to work in the several branches of linen manufacture. To raise the sum necessary, a tax was laid upon coaches, chariots, chairs, chaises, etc., from ten shillings on the coaches down to two shillings on the chairs, the only ones allowed to ride in untaxed vehicles being the Governor, Lieutenant-Governor, President of Harvard College and the clergy.—*Boston Traveller.*

The Origin of the Word Bogus.—Incidentally in the case before the Supreme Court yesterday, the Judge took occasion to manifest his abhorrence of the use of slang phrases, in the course of judicial proceedings, by saying that he did not know the meaning of the phrase "bogus transaction," which some one had indecorously uttered during the trial. The word "bogus," we believe, is a corruption of the name of one "Borghese," a very corrupt individual, who, some twenty years ago or more, did tremendous business in the way of supplying the great West, and portions of the Southwest, with a vast amount of counterfeit bills on fictitious banks, which never had any existence outside of the "forgative brain" of him, the said "Borghese." The western people, who are rather rapid in their talk, when excited, soon fell into the habit of shortening the Norman name of Borghese to the more handy one of "Bogus," and the bills and all other bills of like character, were universally styled by them "bogus currency." By an easy and not very unnatural process of transition, to metaphorical tendency, it is now occasionally applied to other fraudulent papers, such as sham mortgages, bills of sale, conveyances, etc. We believe it has not been inserted in any dictionary. At least, we do not find it in either Webster's or Worcester's. Although we do not think that the use of this phrase "bogus transaction" was likely to mislead the jury, the cultivated lovers of pure and undefiled English, will, no doubt, duly appreciate the expression of disapprobation of the Court, at the introduction of a vulgarism in a tribunal of justice.—*Boston Courier.*

☞ A story is related of an honest farmer, who attempting to drive home a bull, got suddenly hoisted over the fence. Recovering himself, he saw the animal on the other side of the rails, sawing the air with his head and neck, and pawing the ground. The good old man looked steadily at him for a moment, and then shaking his fist at him, exclaimed, "darn your apologies, you needn't stand there, you 'tarnal crittur, a bowin' and scrapin'—you did it a purpose."

Legal Oaths.

The solemnity of oath taking seems almost to be forgotten, so common is the administration of the jurat. If a foreigner, for instance a Chinaman, who knew nothing of our forms should for the first time see one administer the oath in a Court of Justice, and should be told what it was, he would certainly think the affair a very strange one. We have in truth made this ceremony so common, and do the business with such railway speed, that the whole matter, if you consider it seems a farce! Old John Brims of Philadelphia, who swore as many folks as any other man of his day, used to do it so rapidly that it was matter of curiosity to witness it. He would commence, "Hold up your hand—you do swear-r-r-r-r-r, twenty-five cents!" All run over with wonderful rapidity.

We have instituted a system of such frequent *oathing*, and we do our business under such a high pressure that the very object and effect of the thing is wholly lost, and one might just as well, nine times out of ten, take a mere say *so*, or a word of honor. We swear when we bring a suit; we swear when we issue attachments; we swear as witnesses; we swear to a bill of costs; we swear as pettit jurors, and as grand jurors; we swear to become executor and administrator, and we swear to get clear of it. We enter our vessels by swearing, and we sell them by swearing; we ship our goods by swearing and we receive them the same way; we go into office by swearing, and oftentimes when we go out! All of which tends to impair our reverence for this solemnity, which is neither more nor less than an appeal to Heaven to witness, that we are about to tell the truth in that which we shall now utter.

But the most preposterous of all swearing, is that form of oath which for ages has been administered to our witnesses. We swear a man that he "will tell the truth, the *whole* truth, and nothing but the truth." But no sooner does the witness open his mouth to tell what happened, than the lawyer on the opposite side says, "Stop, sir! If the Court please, the witness is going to tell what John said to Bill!" To which the Court will say—"You can't tell that, witness." So the witness finds that he has "run against a snag;" he was sworn to tell the "whole truth," and was just about to do it, but the Court said he shouldn't. The witness is tripped of his story; he had it all arranged in his mind; it was all in his memory, just as it occurred; but now he is confused, and can't remember exactly how it was, and so, we make him *lie* whether he will or not. We were present in Court the other day when a witness was asked why the money had not been made on an execution? He commenced by saying that "the plaintiff did not press the defendant because he felt great sympathy for him as innocent bail"—"Stop that!" roared the Court—"Stop that!" cried the counsel: and the witness was actually obliged to *apologize* for wanting to tell the truth! Now, why was not his answer legal evidence? Because the witness was, according to our factitious rule of evidence, going to tell how the plaintiff *felt*, instead of how he spoke or what he did. It was the truth—it was really a part of what lawyers call the *res gesta*—the surrounding circumstances—but because the witness said "he felt" a sympathy, instead of "he expressed" a sympathy, therefore it was not evidence!

Now, we think the form of the oath should be so altered, as to swear a witness to tell the truth, *so far as he may be allowed by the Court.* This would guard him somewhat, and tend to prevent the commission of at least involuntary perjury. The great disease, however, is, that the oath is too common, and we have too many of them. We deprive the act of its solemnity and binding influence, and make the whole thing a matter of no importance. How is it in the Custom House? Has not swearing there become a byeword, and to say, it is "only a Custom House oath," is to brand the act as [illegible] no binding force and deprive its violation [illegible] the character of crime. We have a great [illegible] any reforms to make yet, before we can ris[illegible] to a better morality or improved condition [illegible] society.—*Times and Talk.*

American Over-Dress.—A correspondent of the New York *Evening Post* says that the present rage among the bsst-bred people at Sarato[illegible] is *simplicity in dress.*

In [illegible] families of many of the nobility and gentry of England, possessing an annual income which of itself would be an ample fortune, there [illegible] greater economy of dress, and more simplicity in the furnishing of the dwelling, than there is in many of the houses of our citizens, who are barely able to supply the daily wants of their families by the closest attention to their business. A friend of ours, who sojourned, not long since, several months in the vicinity of some of the wealthy landed aristocracy of England, whose ample rent-rolls would have warranted a high style of fashion, was surprised at the simplicity of manners practiced. Servants are much more numerous than with us, but the ladies made more account of an silk dress than would be thought here of a dozen. They were generally clothed in good substantial stuffs, and a display of fine clothing was reserved for great occasions. The furniture of the mansions, instead of being turned out of doors every few years for new and more fashionable styles, was the same which the ancestors of the families for several generations had possessed; substantial, and in excellent preservation, but plain, and without any pretension to elegance. Even the carpets on many suits of parlors had been on the floors for fifty years, and were expected to do service for another half century. With us, how different is the state of things! We are wasting an amount of wealth, in this country, on show and fashion, which, rightly applied, would renovate the condition of the whole population of the world.

Origin of Slavery.—Mr. Bancroft, in the first volume of his history of the United States, gives an account of the early traffic of the Europeans in slaves. In the middle ages, the Venitians purchased white men, Christians and others, and sold them to the Saracens in Sicily and Spain. In England the Anglo-Saxon nobility sold their servants as slaves, to foreigners. The Portuguese first imported Negro slaves from Western Africa into Europe in 1442. Spain soon engaged in the traffic, and Negro slaves abounded in some places of that kingdom. After America was discovered, the Indians of Hispaniola were imported into Spain and made slaves. The Spaniards visited the coast of North America and captured thousands of the Indians, whom they transported into slavery in Europe and the West Indies. Columbus, himself, enslaved 500 native Americans, and sent them into Spain, that they might be sold publicly at Seville. The practice of selling North Americans into foreign bondage continued for nearly two centuries. Negro slavery was first introduced into America by Spanish slaveholders, who emigrated with their Negroes. A royal edict of Spain authorised Negro slavery in America in 1503. King Ferdinand, himself, sent from Seville 50 slaves to labor in the mines. In 1511, the direct traffic in slaves between Africa and Hispaniola was enjoined by a royal ordinance. Las Casas, who saw the Indians vanish away like dew before the cruelties of the Spaniards, suggested that the Negroes, who alone could endure severe toil, might be further employed. This was in 1518. The mistaken benevolence of Las Casas extended the slave trade.

The Earth's Journey.—In winter we are nearest the sun, and in summer farthest from it; for the difference in the seasons is not occasioned by the greater or less distance of the earth from the sun, but by the more or less oblique direction of the sun's rays.

Simple Diet.

The bread and meat question discussed by "Indagator" in a recent number of the *Home Journal*, is one of the deepest importance in the minds of thinkers. Solomon tells us that the glutton shall come to poverty: warns us not to be among riotous eaters of flesh and men given to appetite. Is there no less desperate remedy?

Lord Byron once told a companion, that if some demigod would dictate to us what to eat, it would put an end to half the miseries of our race.

Jonathan Edwards notes the following in his diary: "I find I cannot be convinced in the time of eating, that to eat more would be to exceed the bounds of temperance, though I have had two years' experience of the like, and yet three minutes after I am done, I am convinced of it. But again I overeat, thinking I will be faint if I leave off then; but when I have finished I am convinced again of excess, and so it is from time to time. I have observed that more really seems to be truth when it is according to my inclination, than when otherwise."

Jefferson says that "No man ever repents eating too little."

Sir Isaac Newton often dined on a penny's worth of bread.

Abernethy cured his indigestion and regained his flesh by "going into the country, where he could get good milk and eggs, and living upon three ounces of baked custard taken three times a day, with no drink but ginger-water. On this quantity of food he gained his flesh and uniformly got better."

Marion and his men waxed strong and valiant with no food but sweet potatoes, no drink but water, and no shelter but the sky.

Besides brown bread, the Greek boatmen subsist almost solely on their native fruits, figs, grapes and raisins. They are the most nimble, active and graceful people in the world.

Grant Thorburn attributes his cheerful old age to the fact that he "never eats enough," and thousands of his countrymen are as "Indagator" says, wearing out their bodies, not so much by excess of business or the multiplicity of cares, as by the overwork they crowd upon themselves in digesting unnecessary and surplus food.

The Eleventh Hour.—There is a class of people who are always late. They are inevitable late to the cars, and they invariably have to jump for it if they are going upon a steamboat jaunt. Every thing with these people is put off until the last moment, and then if the plank is removed they stand a capital chance of jumping overboard in attempting to leap upon the deck after the paddle wheels have commenced revolving. If the boat started an hour later it would be all the same to them for they would just as inevitably be behind time, and come up or down, a little too late to take things cool and comfortable. These late people have to stir their stumps or be left behind when they have steamboats or railroad cars to deal with; but they are the bane of the existence of punctual persons with whom they have dealings, and who have no recourse in the way of tapping a big bell or blowing upon a steam whistle to hurry up the delinquent Eleventh Hour men. One procrastinating man will derange the best laid plans of hundreds, by failing to come up to time, and he wastes hours for others in his disregard for minutes.

Absence of Mind.—An old gentleman, near Norfolk, Conn., took his wife and the wife of a neighbor to church in his carriage a few Sabbaths ago, and listened to a very impressive sermon. After service he went out, drove home alone, turned out his horse, and then, wondering where his wife was, went to the neighbor's to inquire, when lo! the neighbor informed him that he had come of and forgotten both their wives. He went back after them in a hurry.

The Hair Test of the Constitution.—The state of the hair on the head, says Dr. Holland, tends to elucidate the character of the constitution. If strong and thick, it implies considerable tone or energy of the vital powers. If on the other hand, it is thin, soft or silky—prone to grow in length rather than in strength the animal system is almost invariably weak, and the disposition of the individual is not unfrequently mild, easy and destitute of enterprise, rarely displaying qualities which indicate force of intellect. We may further remark, as the result of careful observation, that the curliness of the hair, not merely in infancy but in after-life, is evidence of unusual constitutional vigor, though not necessarily conjoined with a well-developed muscular frame. The vital properties which throw out the external appendage thick and abundant, in harmony with the requirements of the system, are the cause, from the affluence and activity by which they are characterized, of this being not only strong but curly. We have no hesitation in the expression of this opinion; nor will its accuracy be questioned by those who have given attention to the matter.

The Doom of our World.—What this change is to be, we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their own power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars and the disappearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under a heavens which are to pass away; thus treading, as it were, on the cemeteries and dwelling in the mausoleums of former worlds—let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation.—*North British Review.*

The Last Resource.—Father, expostulating with his son: "James, I am grieved beyond expression to see the cruel way in which you have been going on lately. I have tried you at everything, and you have failed in everything. I put you in a merchant's office, and you were ignominiously sent about your business. I bought you a commission in the army, and you were very quickly recommended to sell out. In despair, I started you as a coal and wine merchant and general commission agent, but you didn't clear sufficient to pay for your boots and shoes. At last I got you a lucrative post in a Mutual Philanthropic Loan Office, but even they would'nt have anything to do with you. It's painfully clear, to my mind, James, that you are not fit for anything. Under these circumstances, there is but one thing left now—*I must get you a situation under Government!*"

☞ Each one hundred persons in Massachusetts send through the post 1002 letters in a year; each hundred in New York 843 letters; but in North Carolina only 159; and in Tennessee 189—being less than two letters per person on an average per year—while in New York and New England there are from eight to ten to each person.

☞ Rev. Joseph Wolfe, in an eccentric letter recently published, says that a society in London has worked nearly fifty years and spent nearly L500,000, and yet has converted "only two Jews and a half."

☞ "My son, how could you marry an Irish girl?" "Why, father, I am not able to keep two women. If I had married a Yankee girl, I'd been obliged to hire an Irish girl to take care of her."

☞ Righteousness exalteth a nation.

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FRIDAY, OCTOBER 23.

SINCE the arrival of the last Utah mail, there has been considerable speculation among our contemporaries, in regard to the result of the Utah expedition. The bold, independent and outspoken manner in which the people of Deseret have made known their feelings of late, has had a startling effect on public journalists generally; and they begin to realize that there is a possibility of goading the inhabitants of that Territory, by a series of long continued acts of oppression, to the defence of their religion and homes. Of course it was expected that the "Mormons" would endure passively, as they had always heretofore done, every indignity that was to be heaped upon them. But even this was to have availed us nothing. The Administration organ in this city informed the public a few weeks ago, that the contingency of our submission had been foreseen, and such a course could not in any measure divert or change the policy resolved upon at Washington towards Utah. That policy as set forth by that paper, was, to overthrow the practices at present prevalent in Utah and inaugurate a new order of things in their stead—to bring about collisions between the church and the officers of the law, and to do every thing in their power to efface every distinctive feature of "Mormonism;" or, to tell the policy in plain English, to prevent us from worshiping God according to the dictates of our own consciences. If resistance were offered to this violent and unparalleled deprivation of constitutional rights, an armed force was to be on hand, whose numbers and equipments were to be of such a nature as to stifle any such exhibition at its birth.

But suspicions have lately been aroused in the minds of many, which make them think that if by any means the Mormons should be aroused to resistance, it might not be so easy a matter to accomplish all that had been laid out for the new officials to do as had been imagined. Our bellicose neighbor of the reputed Administration organ, who has been noted for the fonfaronade he has indulged in on the Mormon question, and who predicted so confidently a few weeks ago, the speedy downfall of "Mormonism" and the subjugation of the "Mormons," now thinks that should a collision take place, and the "Mormons" be disposed to resist, a war would be commenced the most protracted and bloody the country ever engaged in, and which would require an immense outlay to bring to a termination. Well may he and his *confreres* of the press be startled at the train they have set in motion, and the consequences which are likely to attend the present movements towards Utah. If blood be shed, if a collision take place, and a war be commenced, a large share of the blame must fall upon the heads of leaders of public journals throughout the country. They have done all in their power to bring about such a consummation. Not content that the public should judge of the case themselves, and weigh carefully the evidence presented before them, they have sought with all their talents and the influence they could exert, to create a deep-rooted and deadly antipathy against the people of Utah and their belief, circulating the most base and malicious falsehoods concerning them, and keeping the public mind in a state of continual agitation and ferment. They have given publicity to the slanders of every vile and corrupt wretch that would denounce "Mormonism"—have given place in their columns to every absurd and ridiculous story that has been started about the "Mormons," and have done all in their power to array the Administration against us; but in almost every instance, they have either treated with contempt or totally ignored every rebuttal of the false stories afloat respecting the Deseretians.

If "Mormonism" is to be overthrown and exterminated by the new Governor and the troops now on their way to Utah, and the different papers really state the truth when they affirm that this is the object for which they are sent, then it need not be expected that when the Mormons in that Territory are informed of the intentions, they will submit quietly to their enforcement. Where is the people that possess any claim to manhood, that are worthy of the blessings of liberty that would? We solemnly declare that, were we in Utah, and aware of the intentions of the officials and troops which are so boastingly and universally avowed in the public prints, we would never submit to such things. We have ever felt that the storms of liberty would be preferable to the serenity of slavery; and we know that there are hundreds in Deseret that feel as we do on this subject. Let this policy be carried out, and where is the liberty of conscience which the Constitution guarantees unto every citizen, "Mormon" or otherwise, and of which we vaunt so much?

The people of Deseret are willing and determined to abide by the Constitution and laws of their country, they were willing to be governed in a proper manner by the appointee of the Federal Government; but they are not willing to have that rule enforced at the point of the bayonet or the mouth of the cannon.—They expressed their wishes to the Administration in relation to the Federal appointees who were to be sent in their midst; but their wishes were utterly disregarded. Instead of men being selected who would attend to the duties of their office, and not interfere with the religious rights of the people, officers have been sent whose especial mission, it appears, is to produce strife and disunion, and curtail the religious privileges of the people. Such a course dare not be adopted towards any other Territory than Utah, or to other people than "Mormons." It would be attended by too many serious consequences for any sane Administration to attempt. But, when pursued towards "Mormons," it corresponds with the treatment they have heretofore received, and becomes a fitting finale to the long list of wrongs which they have endured.

Talk about the people of Deseret declaring their independence; they have had sufficient provocation years ago, to declare themselves free and independent, not of the Constitution, laws and institutions of their fathers and of the land that gave them birth, but of the corrupt and partial administrators of those laws. They have never experienced such treatment as they ought, in common justice, to have received. They have been abused, villified and wronged in the most outrageous manner—called murderers, thieves and every thing else that was vile, and not only called but treated as such—until the people have almost persuaded themselves that the "Mormons" had no rights, and that they were absolutely conferring a favor upon them by permitting them to live at all. The first settlers of other territories have been rewarded by large grants of land and the most liberal help and encouragement; but how has it been with the Deseretians? Though their labors in reclaiming the wilderness, in adding to the conveniences of traveling, and in enduring the peculiar hardships incident to a residence in that sterile and uninviting country, have been such as to draw forth the unwilling admiration from our enemies, yet, instead of seeking to encourage them, every thing has been done that would have the contrary effect. Appropriations have been withheld, or when not withheld, doled out with a niggardly hand; schemes have been concocted and made public, to deprive us of the land on which we have settled, and every measure put forward for adoption that would be likely to humble and annoy us. Our mail privileges have been cut off, and we have been looked upon and treated as outlaws and slaves, permitted to dwell by sufferance only, on a portion of that unoccupied land which we had taken so active a part in adding to the public domain. These are facts which can not be truthfully disputed, and they are facts, too, which the world know to be true.

Massacre of Emigrants—Reckless and Malignant Slanders.

AN extra of the Los Angeles *Star* contains an account of a horrible massacre of emigrants, which took place at the Mountain Meadows, near the rim of the Great Basin, between the 10th and 12th of Sept. The details, so far as known, have been given in a letter written by J. Ward Christian of San Bernardino, under date of Oct. 4th, to a gentleman in Los Angeles, and is published in the *Star*. The company consisted of about 130 or 135 men, women and children, and included some forty or forty-five capable of bearing arms. They were on their way from Missouri and Arkansas to this State. The causes which have led to this massacre, are given as follows by Mr. Christian, he having obtained them from Elders Wm. Mathew and Wm. Hyde, who were on their way to San Bernardino and several days' journey in the rear of this train:

"The train camped at Corn Creek, near Fillmore city, where there is an Indian village, the inhabitants of which have raised a crop of wheat, and a few melons, etc. And in trading with the Indians they gave them cash for wheat, and they, not knowing the value of coin, were severely cheated. They wanted a blanket for a sack of wheat, but they gave them fifty cents, and told them that amount would buy a blanket. They also had an ox with them which had died, and they put strychnine in him for the purpose of poisoning the Indians; and also put poison of some description in the water which is standing in holes. This occasioned several deaths among them, within a few days after the departure of the train. And upon this, it seems, the Indians gathered themselves together, and had, no doubt, chosen the place of attack and arranged everything before the train arrived at the place where they were murdered."

It appears from what can be gleaned from the Indians, that the encampment was attacked about daylight in the morning by the combined forces of all the various tribes in that section of the country. The majority of them were slain at the first onset; the remainder placed themselves in the best position for defence that their circumstances would allow; but before they could complete their arrangements, there were but few left who were capable of bearing arms. Sheltered by their wagons and a ditch they had dug for protection, these few continued for one or two days to fire upon the Indians; but it was of no avail; the Indians were so securely secreted, that, according to their own statement, there was not one of them killed, and but few wounded. A flag of truce, borne by a little girl, was then sent out by the emigrants, and they gave themselves up to the mercy of the Indians, who immediately rushed in and slaughtered all of them, with the exception of fifteen infant children, that have since been purchased, with much difficulty, by the "Mormon" interpreters.

These are all the particulars which have yet come to light relative to this dreadful affair. But corrupt editors have not been idle in manufacturing and circulating the most base and damnable suspicions about this occurrence.

——"Trifles light as air,
Are, to an Anti-Mormon editor, confirmation strong
As proofs of holy writ."

The fact that the massacre occurred somewhere within the boundaries of Utah, and the fact also that the train was from Missouri and Arkansas—States against which, we are gratuitously informed, the "Mormons" entertain the most intense hatred—are deemed a sufficient foundation upon which to base an accusation of guilt against the Mormons. It is incredible, and utterly inconsistent with civilized human nature, in these editors' view of the case, for the emigrants to cheat the Indians, or to poison their water and the carcase of an ox. This is too hard a story to believe. But mark the difference, when there exists the slightest possible chance of attributing the most foul and atrocious deeds to an innocent people, because they are "Mormons," and live in the Territory where they are committed. It is not incredible to think that the "Mormons" either perpetrated themselves or instigated the Indians to perpetrate the murder of upwards of a hundred men, women and children, because, forsooth, they hailed from the States of Missouri and Arkansas! This is not too hard a story to believe—it does not tax the credulity of these very incredulous gentlemen in the least. They can believe this without the slightest shadow of evidence; but transactions which every season's emigration witnesses—the cold-blooded murder and poisoning of Indians, can not be believed, because, if believed, the "Mormons" could not be charged as the instigators of the massacre.

Inconsistent as it may seem with "civilized human nature," every man who has affected to discredit the story of the poisoning of the water and the carcase of an ox by the emigrants, must *know* that it is a practice of common occurrence on the plains, especially among "border ruffians," to shoot down every Indian they can get sight at, and to leave the poisoned carcases of cattle as a means of entrapping the unsuspecting savage. If they had been killed in any other territory than Utah, the story would have been believed without hesitation; and it would have been said, that the emigrants provoked a most fearful retribution by their own acts.

We appeal to every honest, intelligent man to view all the facts of the case as they have thus far come to light, and ask, Is it not enough to drive any people mad, to be thus charged with an atrocious crime of this kind, when they know they are as innocent of it as the child unborn—and when they know, also, that their accusers are no more warranted by the evidence before them in accusing them, than they would be in fastening a similar charge on the inhabitants of San Francisco? As if the feelings of the people were not already sufficiently hostile against the people of Deseret, a venal and incendiary press must seek to add fuel to the flame, and raise a feeling of embittered hatred against "Mormonism" and the "Mormons" in the breast of every man who will be influenced by them, or who will not take the trouble to think and investigate for themselves. What cause is there for wonder at our talking as plainly and independently as we do, when this state of feeling is so universally prevalent on all hands? Though we were filled with the most intense love for our compatriots, yet this persistent determination on their part to fasten upon us the commission of the most foul and unnatural crimes, regardless of all evidence and all our protestations of innocence, is sufficient to finally extinguish it. And the instance above is only one out of a numerous list that might be adduced; it is but another illustration of that utter disregard of justice and honor which has been continually exhibited by journalists and others in their treatment of the "Mormons." How long they expect we can endure such things, and not arise and resent them, we do not know; but such creatures may yet learn that there is a limit even to Mormon forbearance and endurance.

APOLOGY.—After a suspension of three weeks, the "STANDARD" again makes its appearance. Its non-appearance has given rise to various surmises, and elicited many polite inquiries from our contemporaries, and many have come to the conclusion that we had entirely deserted the field. We have been so busily employed in other duties that we were compelled to suspend the publication of the paper; this is also the only apology we have to offer to our readers this week for the appearance of only a half sheet.

ARRIVALS.—On Thursday, the 22d inst., we were agreeably surprised at the appearance in our office of Elders Silas Smith, Edward Partridge, Sixtus E. Johnson, Ward E. Pack, Wm. King, Smith B. Thurston and Joseph Smith, who had just arrived on the bark *Yankee*, from the Sandwich Islands, whither they had been absent on a mission for upwards of three years. These elders, who have faithfully performed the mission assigned them at the General Conference of the Church at G. S. L. City, in April, 1854, have returned to the shores of their native land in the enjoyment of good health and rejoicing in the Spirit of Zion. They are taking steps to return, at as early a date as possible, to their friends and home.

EARTHQUAKE.—Earthquakes are getting to be quite common again in this locality. At a quarter past six o'clock on the evening of the 19th, a single shock was experienced, which, although of brief continuance, was severe to a degree unequalled by any felt during the present season. Much alarm was created in many quarters, and persons might have been seen making a sudden exit from their several places of abode. The wall of the old *Herald* building, on Montgomery street, below Sacramento, now occupied as the office of the French paper *Le Phare*, was cracked in two places from top to bottom, to the great consternation of the "typos" engaged therein. Several other buildings were more or less injured.

Since writing the above, the city has been visited by three other shocks of Earthquake—one at 8 minutes after twelve o'clock, another at 25 minutes before one o'clock, and the third at 20 minutes past one. The first two were comparatively slight, amounting to mere vibrations. The last was nearly equal to that of the 15th February, 1856. The direction apparently was from southwest to northeast, accompanied by a low, rumbling sound, like distant thunder, which preceded the elevation of the ground. People rushed from their beds in their night-clothes into the streets, and the largest and strongest built houses shook to their foundations.

So far as we are advised, the tremendous shock of earthquake felt here on Monday night was not experienced in the interior. Telegraphic dispatches to this effect have been received from Sacramento and San Jose.

DEPARTURE OF THE SONORA.—The mail steamer *Sonora* left on the 20th. She carried down 692 passengers, 145 of whom are officers and men of the U. S. vessel Independence. She took also $1,607,041 02 in treasure.

Loss of the Steamship Central America.

The Eastern mail which arrived on Thursday, brought the intelligence of the loss of the steamship *Central America*, which foundered off Cape Hatteras on the 12th of September. She had on board some six hundred and twenty-five persons, four hundred and nineteen of whom were probably lost.

It appears that on the morning of the 9th a strong westerly breeze sprung up which increased to a gale as the day advanced. On the next day it blew a hurricane—the sea running very high. The day succeeding this the storm raged still more fearfully, and at 11 o'clock a.m., it was ascertained that the ship had sprung a leak and was making water fast. Every effort was made to free the ship from water, but without success—the water had put the fire out, rendering the engine useless and placing the vessel at the mercy of the gale. On the day following at 4 p. m. a sail was discried to the windward, which perceiving the signals of distress, bare down to the steamship, and Commander Herndon succeeded in placing all his female and children passengers on board of her. At this juncture the brig had drifted so far to lee-ward that the boats' crews refused to attempt another passage to the steamer, and in a short time she sunk.

Mr. H H. Childs who was on board the steamer when she went down, says:

"At 7 o'clock we saw no possibility of keeping afloat much longer, although we all felt that if we could do so until morning all would be saved. In a short time a heavy sea broke over the upper deck of the vessel, and then all hope faded away. Life preservers were now supplied to all and we sent up two rockets, when a tremendous sea swept over us and the steamer in a moment went down. I think some four hundred or four hundred and fifty souls were launched upon the ocean at the mercy of the waves. The storm at this time had entirely subsided. We all kept near together and went as the waves took us. There was nothing or very little said, except that each one cheered his fellow comrade on. Courage was thus kept up for two or three hours, and I think for that space of time none had drowned but three who could not swim because exhausted. After this gradually one by one passed away to eternity. The hope that boats would be sent to us from the two vessels we had spoken soon fled from us, and our trust was in Providence—"and what better trust could you or I ask?" I saw my comrades sink fast, and at 1 o'clock that night I was nearly alone upon the ocean, some two hundred miles from land. I heard, however, shouts from all that could do so, that were not far from me, but I could not see them. Within an hour after this time I saw a vessel, which I judged to be about one mile from me. Taking fresh courage, I struck out for the vessel, and reached it when nearly exhausted, and they drew me on board of it by ropes. It proved to be a Norwegian bark, from Belize, Honduras, bound for Falmouth, England. I found on board of her some three of my comrades, and at half past nine o'clock the next morning, we had forty-nine noble fellows on board, and these are all I know of having been saved."

This is one of those appalling disasters which occasionally startle the mind, and force upon it a painful sense of the uncertainty of life and of human events. Such disasters are well calculated to turn the thoughts of men to that mysterious Providence which orders and controls all events for wise purposes, and perhaps is the only effectual means of preventing the worldly mind from entirely forgetting God.

Correspondence.

FROM SWITZERLAND.

RUE DU CARONGE 108, Geneve, Switzerland, August 16, 1857.

MONSIEUR LE REDACTEUR—*Dear Sir*:—I take my pen this evening as I feel that I am really indebted to you, for it has been some time since I have fulfilled my promise to write to you in order to keep you posted up in affairs from these far-off lands.

On the 30th of April, I returned from England where I had conducted fifty saints so far as Liverpool on their way to Zion. Since which time I assure you I have been exceedingly busy; the two past months I have spent in visiting the Saints in the German cantons and preaching in the greater part of the branches in the German part of my field of labor. I have had some rough and some first rate times. I got acquainted with the feelings that attend the servants of God when being followed by a gang of rowdies calling them names and hooting that they were impostors, false teachers, Mormon apostles, Devils, etc., also with its hailing sticks and stones which, however, (thank the Lord) done me no damage as none happened to hit me: they only served to make me walk a little faster.

While absent from Geneve I ordained five Elders, two Teachers, and two Priests; preached in the German language some eighteen or twenty times and had good attention.

The work of the Lord is still prospering, but at present the persecution in Canton Zurich is such that we are unable to hold meetings there. During the past half year we have baptized 86 in these missions; emigrated 50, including children; cut off some 20, but the greater part have been cut off since the 30th of June.

The work in Italy is still moving on, but not so fast as we could wish, still we hope for better times, and especially in those parts where we are prohibited by law.

I'll draw to a close by presenting you the best wishes of Elders Francis and Morell, who are now present, and say accept mine and extend the same to the brethren in the office.

May God bless and preserve you, Br. George, and give you every power necessary to enable you to perform the mighty work devolving upon you, is the prayer of your friend and brother.

I am, as ever, yours, JNO. L. SMITH.

FROM OREGON TERRITORY.

From our Correspondent:—

COTTAGE GROVE, Lane Co., O. T. Sept. 16, 1857.

BR. GEORGE:—We are still battling away, up here towards sun-set, with the opposers of truth; here and there a ray of light beams in upon their dark benighted minds; but this only shows them the deplorable position society is placed in; they fly to prop up their tottering systems, and cry the while, "Mormon imposter, Mormon imposter! away with them or they will turn the world upside down; they preach a heaven on earth, and we believe that party feuds purify society; they believe that the will of God will be done on earth as is done in heaven;" this is the Mormon imposture! Shall we suffer such in this enlightened age(?) of the world; it comes in contact with our traditions, therefore it must be false. A few have heard the voice of truth and came out last Sabbath and were baptized in the coast fork of the Willamette river, confessing their sins, after which we organized a branch of the Church of Jesus Christ of Latter-day Saints to be known hereafter as the "Coast Fork Branch" with Elder Harrison Keyes to preside over it. Br. Caleb Calvin to act as priest, and Alma Keyes—teacher.

A company will start from Lane co., on or about the first of May for Utah, via California. We want all who wish to go to be on hand, with your wagons and your teams, your cows and calves, and all that you possess, not forgetting to bring a selection of choice seed of every description both of fruit and grain.

I have not heard from the brethren in Washington Territory for a long time, but I feel they are doing right. I intend making them a visit this fall.

We have got to the farthest corner of our field of labor alive and well, notwithstanding our having endured much abuse for the Gospel's sake. But we have borne it patiently, believing that God would amply reward us for all our labors—we have not trusted in him in vain; no, we have had strength according to our day, to meet and conquer our enemies, and defend the truth, and put to shame and confusion its assailants; they dare not to meet us in public with Scripture and Reason, but shrink into corners and cry delusion. We fear them not, "they can do nothing against the truth but for it." We are determined to give the inhabitants of Oregon a thorough warning and clear our garments of their blood, then leave them in the hand of God.

Br. Higgins joins me in love to the brethren in the office, yourself, and all inquiring friends, with a wish that you would remember us in your prayers for we feel our weakness more and more, and know that unless we have the spirit of God we can do nothing.

With due respect I subscribe myself your friend and brother in the cause of truth—

DAVID M. STUART.

Santa Cruz Conference.

THE Saints in Elder Wandell's circuit held their Conference at the Pajaro, on Sunday, Oct. 4th.—Elder Wandell—president, Priest C. T. Garvey—clerk.

The usual resolutions were passed sustaining the First Presidency and other authorities of the Church including Prest. Cannon as president of the Pacific Mission, and C. W. Wandell as president of the Santa Cruz Conference, and Elder Harvey Whitlock as his colleague, Elder C. T. Stiles as president of the Salinas Branch, C. T. Garvey—priest, and Jno. Waugaman—teacher.

The present number of members in good standing in this Conference was found to be 44. Removed to Zion since last Conference—10. Baptised since last Conference—22 new members, rebaptised—2.

Elder Joseph Ball then stated to the meeting the present straightened circumstances of this office, which met with a generous response from the members.

The necessary organization and preparatory business to starting for G. S. L. City was attended to, and the Conference adjourned 'sine die.' The Saints were united in all matters which came before the meeting, and good feelings and a determination to do right.

We learn from our Eastern exchanges that crime of every description is on the increase in the Eastern cities.

News by the Panama.

THE INDIANS.—On the 16th of September, a report was had St. Louis, which was not generally credited, that Col. Sumner had overtaken the Cheyenne Indians, who were returning towards Arkansas, and that a battle ensued between them, which resulted in the indiscriminate slaughter of four or five hundred Indians—men, women and children.

The *St. Joseph's Journal*, of the 10th, gives an account of the battle between Col. Sumner's command and a band of Indians about the middle of August, on the Arkansas river. The troops had four and the Indians had twenty killed.

MORE FILIBUSTERING.—The government has been officially apprised of the fact that preparations are on foot for the fitting out of three several expeditions for the invasion of Nicaragua—at New York, New Orleans and Mobile; and of another expedition, having its centre in Texas, and headed by Sam Houston, for the seizure of the Mexican State of Tamaulipas. The administration was determined to enforce the neutrality laws, and a form of instructions had been prepared by executive authority, to forward to the United States Marshals and District Attorneys, on the seaboard, for their guidance.

FAILURES IN THE EAST.—Since the last arrival from the Atlantic States eighty-seven houses, big and little had broken down in the East. A general panic has been felt throughout business circles in the various cities. Some heart-rending scenes occurred at some establishments. Men, women, and children could be seen crying and taking on at a terrible rate; clerks, employees and laborers having deposited their all in many concerns.

FEARFUL RAILROAD CASUALITY.—A dreadful accident occurred on the Camden and Atlantic Railroad, on the evening of the 5th of September. The express train left Camden N. J., at 4:15 p.m., with three passenger cars, and when about twelve miles distant, came suddenly in collision with a freight train from Atlantic city. Both trains were under full headway, having discovered each other so short a time before they met as hardly to impose a check on their speed. Both engines were crushed to pieces and the wood on the tenders took fire from the furnaces. The flames were, however, soon extinguished. The baggage car of the express train was driven about half way through the forward passenger car, and the rear car was badly jarred, while the middle car was scarcely affected by the crash. Of course the baggage car and the forward passenger car were broken to pieces. A number of persons were in the baggage car, and all of them suffered more or less.

Mr. Donnelly, the conductor, was in the baggage car; he was horribly mutilated, and died in a short time. His wife and child were on the train, and the screams of the widow, when she knew the worst, were heart-rending. Mr. Donnelly lived in Camden. He was about thirty-six years of age, and was esteemed as one of the most careful conductors on the road. Three other persons were killed, and eleven more so seriously wounded that but few of them can recover.

FIRE IN YREKA.—About half-past nine o'clock, on Sunday night, October 18th, a fire broke out on the north side of Miner street, about midway between Oregon street and the one next west, and spread so rapidly through the combustible buildings of that neighborhood, that every building (excepting only four) in the block bounded by the streets above named, and North street was soon in flames, and had it not been for the large fire-proof store of Messrs. Horsley and Nash, on the corner of Oregon and Miner streets, the fire would have spread far down east, along the latter street. By this barrier, and the active and well directed exertions of the Siskiyou Hook and Ladder Company, and citizens generally, the fire was confined to the block in which it originated. The fire had its origin in a Chinese house. The buildings burned were mostly dwellings and shops, with one billiard saloon, but no stores. The loss, though not large in the aggregate, falls heavily on many persons with limited means. Messrs. Horsley and Nash were ready to open their doors the next morning, without loss or interruption in business.

SUICIDE AT STOCKTON.—William T. Pinney, late Public Administrator of Tuolumne County, committed suicide at the Weber House, Stockton, on the 21st inst., by blowing out his brains. On the table was found a vial of laudanum and a razor, together with the following note:—"For God's sake let me die easy, and not torment me by saving my life; it is worthless now. I have done wrong and the cold world will never overlook a wrong." In his vest pocket was found a scrap of paper on which was written the following.—"Doctor Thomas Kendall will please see that I am placed in the earth about three feet deep, and oblige, WM. T. PINNEY."

Information Wanted.

BR. G. Q. CANNON:—In the WESTERN STANDARD of July 10, vol. 2, No. 18, the following remarks occur:

"Killed at Oroville, on the 5th of July, 4 p.m.—A young man named Lloyd generally known as Limerick made an attack, last night in a drinking saloon, on a teamster named Thornton."

I am the father of two sons, named Samuel K. and Arthur Thornton who left G. S. L. City, in May '55, for California. In October ('55), Samuel K. was in Sacramento City in a livery stable, and Arthur was in Benicia in the service of a Capt. Jones of the U.S. Army; since that time I have heard nothing of them. Samuel K. is 23 years old, fair complexion, 5ft. 3in. high, of slender build; Arthur is 19 years old, sandy complexion, stoutly built. Any information of their whereabouts will be thankfully received by their father— WILLIAM THORNTON.

Any person having knowledge of their condition and whereabouts will please report to this office.

We have received a letter from A. M. Burbanks of Grantsville, Tooele co., Utah, making inquiries for his brother, A. R. Burbanks, who left Bloomfield, Illinois in 1856, and went by the way of New Orleans and the Isthmus to Oregon, and settled somewhere near the coast, and was engaged in merchandising at last accounts.

Any information respecting him will be thankfully received by his brother or at this office.

A GOOD CHANCE FOR PRINTERS.

For Sale.—A Washington Press, No. 3, with a good stock of Type and Fixtures complete for the publication of a Weekly Paper. The [illegible] of Type consists of Long Primer, Bourgeois, Brevier, and [illegible] Letter, [illegible] quantity of Brass Leads, [illegible] Galleys, Rules, Chases, Furniture, and in all nearly enough to fill [illegible] Paper. The Press is in good order, and is all nearly new. Inquire at the Western Standard office, Montgomery street, San Francisco.